

Col. Peter Force

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AND
COLONIAL JOURNAL.

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OCTOBER, 1836.

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MR. CLAY'S REMARKS

At the Colonization Meeting held in Lexington, Ky. on the 26th of August, 1836.

[From the Lexington Intelligencer, September 3d.]

When Mr. GURLEY had concluded his Address, Mr. CLAY rose and said, that he came to the meeting as a listener, with no prepared speech, and with no purpose of making a speech. Standing, however, in the relation he did to the gentleman who had just taken his seat, he felt it incumbent on him first, to say something of *him*, and next, of the great cause that had brought us together. That gentleman he had known for many years, as one of the most zealous, persevering, energetic, pious and benevolent friends of the cause of Colonization: he was one of the officers of the National Society; and to his services in that capacity, the free coloured people, the Colony, and the Society, were largely indebted. He spoke of Mr. GURLEY as having proved, by his labours, his assiduity, his eloquence in defending the cause of Colonization, and his general and well known character for Christian philanthropy, that the fullest confidence in him could not be misplaced. Having said thus much, and less he could not have said in relation to that gentleman, if he said any thing, he would proceed to the topics whose consideration had caused this meeting.

When we take a survey of our country, we find it occupied by two distinct classes of population—two races of men—distinct in many important respects—agreeing in few, except that they alike possessed the gift of reason. The amalgamation of these two races was a thing impossible—forbid by all considerations of regard to either. The case presented difficulties long ago deeply felt and deplored. They were seen by the Fathers of the Republic, who, after much argument and reflection, resolved to do the best they could, and depend for the result upon Providence. Many schemes passed in review before them, and all were rejected as impracticable.

About twenty years ago some zealous, pious, benevolent men conceived the project of African Colonization. He recollected well the proceedings at Washington at the organization of the Society. He

was invited to be present. At first he declined; but, on further reflection, he felt disposed to think well of the plan. Among those present at the original meeting, he remembered were ELIAS B. CALDWELL and FRANCIS S. KEY of the District of Columbia, the Rev. Dr. FINLEY of New Jersey, and a late distinguished member of Congress from Virginia, JOHN RANDOLPH of Roanoke. We met and considered the prejudices in our way, the obstacles to be removed, and the objects to be accomplished: and finally organized the Society on the principles which it has ever since publicly professed, and which have just been stated to this meeting.

The success of this Society has exceeded the hopes of its founders. It was not deemed possible for a Society with mere private means, to do more than *plant a Colony*, and thus demonstrate the practicability of the object. When I look back, said Mr. C., on the twenty years during which this Society has existed, and consider what it has done, I am impressed with the belief that it is the work of an overruling Providence. It was surrounded by difficulties at its outset, and it has at all times encountered opposition and misrepresentation. Recently a new school has sprung up—one which maintains that slavery is a blessing—that it is an indispensable element for the preservation of our own freedom! Of this school, I take the liberty to say I AM NOT ONE. There are two extremes of opinion on this subject, in neither of which do I concur. The first is that of those who regard slavery as *no evil, but a good*. I consider slavery as a curse—a curse to the master, a wrong, a grievous wrong to the slave. In the abstract, it is ALL wrong; and no possible contingency can make it right. It is condemned by all our notions of natural justice, and our maxims of natural political equality among men. Necessity, a stern political necessity alone, can excuse or justify it; a necessity arising from the fact, that, to give freedom to our slaves that they might remain with us, *would be doing them an injury, rather than a benefit*—would render their condition worse than it is at present.

That slavery was condemned by religion, he did not say. It was not his purpose to speak of it, except in its *political* relations. That slavery was a *blessing*, and ought to be perpetuated as a valuable institution, was one extreme; and those who occupied it had ever been opposed to African Colonization. But there was another extreme; and on that were to be found the advocates of immediate, unconditional, indiscriminate emancipation, without regard to consequences. To this class were to be referred, directly or indirectly, much of the violence and wrong, the mobs and the outbreaks, which are so rife in some portions of our country, with which no friends of good order, and of the just rights of the different portions of the Union could have any congeniality of feeling on this subject. These were none of your old fashioned gradual emancipationists, such as Franklin, Rush, and the other wise and benevolent Pennsylvanians, who framed the scheme for the gradual removal of slavery from Pennsylvania, about the time of the origin of the Federal Government. They were not of that class with whom he (Mr. C.) was proud to say he had acted in this State forty years ago, to procure the adoption of a gradual system of emancipation, on such terms and under such regulations, as might consist with the good order and highest interests of the Commonwealth.

He had heard with some surprise in the course of the day, that some individuals, even in this community, suspect that there is some connection between the Colonization and Abolition Societies. He could assure the meeting that there was no cause or reason for any such suspicion. He had corresponded with a leading gentleman of the Abolition Society in New York, with whose name the reading public were familiar, who had addressed him on another subject, but expressed also his views on slavery; (a gentleman who was honest and benevolent in his motives, he presumed, but deceived and infatuated,) and he (Mr. C.) had endeavoured to convince him of his error. He had put to him the question, how the citizens of New York would endure the organization of Societies in Kentucky to regulate the tolls on the New York and Ohio Canals. But he alluded to this correspondence, mainly in order to state, that this gentleman had expressed a determined *hostility to the scheme of African Colonization*. He thought it a design of *slaveholders*—and in part, this is true. He (Mr. C.) was ready to admit that one advantage of the scheme was, its tendency, by the removal of a class, in *theory* freemen, but in *fact*, NOT FREE, to contribute to preserve quiet and subordination among the slaves. The removal of the free blacks would, while it conferred a vast good on them, render the slave more docile, manageable and useful.

It was not his object to have said so much; but merely to express his own feelings towards the society, derived from twenty years' experience; his unshaken conviction of the utility and benevolence of the colonization scheme, and of the strong claims which it presented for aid, to the State and National Governments. Nor could he omit to allude to the vast good it must confer upon Africa, by introducing among her people our religion. I am not, said Mr. C., a professor of religion, and, as I have remarked on another occasion, I regret that I am not, I wish I were, I hope that I shall be. The longer I live the more sensible do I become of its utility; the more profoundly penetrated with its truth; the more entirely convinced, that the religion we have received from our ancestors, the religion of Christ, is, of all religions, the best; and it alone can afford us an adequate solace in the hour of affliction. The Colonization scheme affords the means, and presents the best hopes of propagating this religion throughout Africa.

The Colonization Society, viewed in all its relations and influences, DOES GOOD AND GOOD ONLY. It does not disturb any of the legal or political rights, which slavery involves. It is voluntary in all its operations. But if the day should arrive when the governments, State or General, shall, by common consent, agree on some plan of gradual emancipation (and who will say that such day may not arrive?) may not the means of accomplishing the object be found in the plan of this Society? Or, in case of any convulsion arising out of the condition of our coloured population, might not *this* scheme afford the means of relief? Say not the plan is impracticable on a large scale. We have already found it difficult satisfactorily to dispose of our surplus revenue; and a great increase of our national revenue is to be expected: and if 100,000 emigrants can come annually from the shores of Europe into the United States, without deranging our busi-

ness, or employing too large a portion of our tonnage, can it be doubted that the means of this country are sufficient to transport not only the free, but the slaves, should the States consent to their removal?—True, this Society has nothing to do with slaves. Yet, some, it is true, have been manumitted, and with the consent of their owners, sent to Liberia. And who can object to the Colonization of those who are liberated voluntarily for so humane and glorious a purpose? Or to the influence of this society in opening an asylum, to receive and confer the greatest blessings upon such slaves as may be emancipated, by those, who alone *can* manumit them—their own masters—or the Legislatures of the slave-holding States?

In reference to the resolution touching an application to the Legislature of this State, for some portion of the surplus fund placed at its disposal by the recent act of Congress, he would beg leave to say a word. Having voted for that act, he felt disposed to leave the disposition to the free action of the people and the State Legislature; and yet, having originated the Land Bill, for which this act must be regarded as a substitute, he felt it right to allude to the three great objects specified in that Bill, and to which, by the terms of that Bill, the proceeds of the sales of the public domain were to be applied, Education, Colonization, and Internal Improvements. Without presuming to dictate, he would suggest to the Legislature the propriety and importance of remembering these cardinal objects—of such vital interest to the State.

This fund will be ample—at the lowest estimate it would be a million—it ought to be a million and a half; it *might*, by possibility, be two millions and a half, with a right economy in the administration of the financial affairs of the country, and it may be expected that the amount, arising from the sales of public land, will continue to be divided, either by future *Land Bills* or *Distribution Bills*. Thus our State will possess ample funds for these great objects, Colonization, Education and Internal Improvements. He trusted Colonization would come in for its due share—as our State was among the first to express favourable opinions of this cause, I think (said Mr. C.) she should, I hope she will, set a good example to other States—that her often and uniformly expressed favorable regard for the Colonization cause, will be proved to have been sincere, now that she has the means brought within her control for giving such undoubted and substantial proofs. I will not urge at present a large appropriation, but one which would be considered liberal. All this, however, must be left to the judgment of the Legislature—to us it belongs, from our private means, to contribute such sums as our convenience and sense of duty might permit and dictate. And surely no occasion can be more proper than that when we are visited by an Agent of the National Society, who has devoted himself to the furtherance of her patriotic and philanthropic objects; who is prepared to defend them from misrepresentation and aspersion; who has so ably and eloquently, as the meeting have heard, addressed us in relation to them; who can give all requisite information touching the scheme and its practical progress: and of whose acquaintance with the principles of the Society, its plans and operations, its needs and capabilities for usefulness, we have had such abundant evidence.

Mr. CLAY, after a brief recapitulation of some of the prominent suggestions he had made, and a renewed expression of his confidence in the honesty, benevolence, efficiency, capacity for good, and singleness of purpose of the Colonization Society and its friends, and of the confirmed persuasion, which its whole history had forced upon his mind, that it is destined to triumph over all unfounded prejudices against it, and finally, by the blessing of Heaven, to achieve the great purposes of its origin, sat down with the applause of the meeting.

MR. MADISON ON ABOLITION.

An interesting account of a visit made in May last to the illustrious MADISON is going the rounds of the newspapers; the writer of which account is understood to be a distinguished citizen of Philadelphia. We extract from it Mr. MADISON's opinion of the effect of the Abolition excesses at the North on the Slavery question at the South. It confirms all that we have said—all that the best friends of the coloured race have felt—on the subject. We know that Chief Justice MARSHALL, not six months before his death, expressed his conviction that the proceedings of the Northern Abolitionists had operated most unhappily on the public mind in Virginia in relation to slavery, even to the extent of procuring favor for the doctrine that Slavery, instead of being an evil, is a good—such is the tendency of one extreme to generate its opposite. No two individuals in the U. States were better acquainted than Chief Justice MARSHALL and Ex-President MADISON with the structure of Southern Society; more devoted to their country and their *whole* country; or more under the influence of a philanthropy, at once enlarged, fervid, and rational. Their opinions on the perplexing topic referred to, are a warning voice from the grave, which cannot, it would seem, be unheeded in any part of this great nation, deeply indebted as it is to their patriotism.

Of Mr. MADISON, Mr. I. says: "Among the deplorable effects of the abolition excitement, he considers, first, that in teaching southern people to imagine that slavery is right and useful, *it gives rise to a sudden change of settled opinions*, and he referred to Governor McDuffie's message in proof of it; secondly, *deteriorating the condition of the poor slaves, whose bondage is embittered by laws and measures intended to counteract the ill-timed and ill-directed efforts to put an end to it*. Referring to Governor McDuffie's message, he also mentioned Professor Dew's discourse; of which, as of Governor McDuffie's talents, he spoke at the same time, with approbation, excepting their slave doctrines."

AUXILIARY SOCIETIES.

The first Quarterly meeting of the Alleghenytown Colonization Society was held in Dr. Presley's church, on the 22d of August, at half past 7 o'clock, P. M.

The President being absent, the Rev. E. P. Swift, one of the Vice Presidents, took the chair. The meeting was opened with prayer.— In the absence of the Recording Secretary, L. G. Olmstead was appointed Secretary pro tem. Minutes of the last meeting were read and accepted.

Mr. D. McDonald, according to previous appointment, then addressed the meeting, which was large and respectable. The speaker gave a brief outline of the origin and progress of the American Colonization Society; of the soil, productions and climate of Liberia, together with the health of the colonists; their moral character and influence, and also the influence of the Colony on the slave trade.

The following points are some of those, which were satisfactorily established in the course of the address, not from *theory*, but undoubted facts.

1. He showed that the American Colonization Society was founded in the purest *christian benevolence* to the coloured race, both in Africa and in this country, and that it has not departed from those principles.

2. That the plan of planting Colonies in Africa, is practicable and expedient.

3. That the *present condition* and *future prospects* of the black man, will be bettered by placing him in Africa, where he will be under the influence of new motives and free from prejudice. This he established on the testimony of both white and black men who have visited Africa.

4. He showed that the success which has attended the experiment of Colonization, has already presented and will continue to present, as the colony advances, many *new and powerful motives* to the slaveholder to let the *captive go free*. For proof of this, he pointed to the thousand whose chains have fallen and whose feet have been planted in Africa; and the more than two thousand slaves who are now waiting our liberality to enable the Colonization Society to bid them go free.

5. He showed that by planting a colony in Africa with the means of religious and intellectual improvement, we will erect a beacon whence the light of christianity will pour its blessed and healing influences over that benighted and injured continent.

And lastly, he showed that to plant colonies of coloured emigrants on the shores of Africa, is the most efficient means of stopping the slave trade, and thereby drying up slavery at the very fountain, that has yet been devised. "These positions, Mr. President," said the speaker, "are immovable as the everlasting hills, because they are girt about with truth."

On motion of the Hon. R. C. Grier, the thanks of the meeting were presented to Mr. McDonald for his appropriate and interesting address. The following resolution was unanimously adopted:

Resolved, That the present condition and future prospects of the black man in Liberia are much better than those of his race in any part of the U. States; and that *affording him the means* of removing from this country to Africa, the land of his forefathers, is an act of HUMANITY and JUSTICE.

Judge Grier was appointed to deliver the next address, and Andrew Wylie, Esq., his alternate.

Ordered that the Secretary be instructed to call the next quarterly meeting at the proper time.

Resolved, That the proceedings of this meeting be published in the papers of the city friendly to Colonization.

[From the *Lexington Intelligencer*, September 10.]

According to a public notice signed by a majority of the officers of the Fayette County Colonization Society, elected at the last annual meeting in 1834, a meeting was held in the McChord Church, Friday evening, Sept. 2, 1836, for the purpose of reviving and re-organizing said Society.

Gen. McCalla, the 1st Vice President present, in the absence of the President, took the Chair, and called the meeting to order. The Rev. R. Davidson was chosen Secretary *pro tem*.

Cards were circulated, and twenty-seven persons enrolled themselves as new members.

A letter was read from Gov. POINDEXTER, who was prevented from being present as he intended, and who had been expected to favour the meeting with an expression of his views. The letter is as follows, viz :

LEXINGTON HOTEL, Sept. 2, 1836.

G. Poindexter, with his respects to Judge Robertson, regrets that a sick head ache, with which he is affected this evening, prevents his attendance at the Colonization meeting, to which he has been politely invited. Concurring in the benevolent and philanthropic views and intentions of the Society, organized for the purpose of transferring from our shores the African race, to the country from which our British ancestors imported them, when we were dependent colonies,—concurring also in the opinion that it may be the happy medium of introducing the blessings of civilization and the arts into Africa, by means of the descendants of her people, abducted by the more enlightened inhabitants of Europe, centuries past, he begs to be enrolled as a member of the Society in this City.

An election was then gone into for officers, when the following gentlemen were chosen, viz :

Hon. GEORGE ROBERTSON, President. *Vice Presidents*—Hon. JUDGE MARSHALL, Hon. DANIEL MAYES, Rev. PRESIDENT COIT. *Managers*—William Richardson, James Royle, John Norton, Rev. Mr. Stevenson, Norman Porter, James Weir, A. O. Newton. Wm. A. LEAVY, *Secretary*. MATTHEW T. SCOTT, *Treasurer*.

Gen. McCalla thereupon resigned the Chair, which was taken by Judge Robertson, who expressed briefly his sense of the honor done him, and his hope of a cordial co-operation of the Society with himself in promoting the common cause.

It was Resolved, That the Committee appointed at the late meeting of the friends of colonization to receive contributions in aid of the objects of the Parent Society, be requested to pay over to Mr. Gurley, the Secretary of the American Colonization Society, the amount already collected for that purpose, and to make report to this Society of the sums contributed, and the names of the contributors.

Resolved further, That said Committee be continued in aid of this Society, and requested to exert themselves to raise funds therefor, and to report the results of their labors to the board of officers of this Society, and that said funds be paid to the Treasurer of this Society—said Committee to have the power of filling up their own vacancies.

Resolved, That the funds which may be collected by said Committee and paid to the Treasurer, be by him paid to the Rev. Mr. Gurley on behalf of the Parent Society.

On motion, the Society now adjourned,

GEORGE ROBERTSON, *President*.

R. DAVIDSON, *Secretary pro tem*.

The DAUPHIN COUNTY (Penn.) Colonization Society, auxiliary to the Young Men's Colonization Society of Pennsylvania, recently elected the following named gentlemen officers of said society for the ensuing year:—

JACOB M. HALDEMAN, President. Vice Presidents—FREDERICK KELKER, Rev. J. F. BERG, JOHN C. BUCHER, GEORGE W. HARRIS, WM. GRAYDON, Rev. R. GERRY, GEO. J. HEISELY, JOSEPH LAWRENCE, WM. MITCHELL. Managers—A. O. Heister, Andrew Graydon, F. K. Boas, James Cowden, John H. Berryhill, Daniel W. Gross, L. Reily, A. J. Jones, Henry Antes, Charles Carson, J. M. All, J. Hiesely, and B. Parke. JOEL HICKLEY, Secretary. RICHARD T. LEECH, Treasurer.

COLONIZATION MEETINGS.

The following account of a Colonization meeting held at SARATOGA, New York, on the 8th of August last, communicated to the New York Observer by one of its correspondents, was excluded from our last number for want of room:

"A meeting of uncommon interest was held on the 8th inst. at Saratoga, in reference to the object and operations of the American Colonization Society. Chancellor Walworth was called to the chair, and Professor Maclean was chosen secretary. The meeting was opened with prayer by the Rev. Dr. McMasters. The Rev. Mr. Pinney, late Governor of the colony at Liberia, stated the object of the meeting, and recited the principal circumstances connected with his mission to Africa; and more especially those facts which serve to illustrate the importance of the colonies on the western coast of Africa.

At an adjourned meeting, on the next day, Mr. Pinney continued his narrative of facts in regard to the colony at Liberia, and in relation to the condition of Africa in general; and after he had concluded his remarks, Mr. McElroy of Kentucky, who had recently visited the American colonies in Africa, addressed the meeting. Both addresses were listened to with great attention and pleasure, and the following resolution, submitted by Professor Maclean, was promptly adopted by the meeting; the vote, at the suggestion of the Rev. Dr. Church, having been taken by the persons present rising, and almost every gentleman rising in favor of the resolution, and no one against it.

Resolved, That this meeting has heard with great pleasure the statements of Mr. Pinney and of Mr. McElroy, in regard to the condition and prospects of the colony at Liberia: and that, in the opinion of this meeting, the plan of colonizing, with their own consent, the free people of colour of the U. S. on the western coast of Africa merits the countenance and support of the benevolent in our land.

Mr. Maclean, in connexion with this resolution, made a few observations in regard to the original design of the American Colonization Society, and expressed the hope, that this design would be constantly kept in view, and that it should be distinctly recollected, that the object of the Society was to benefit the *free people of colour* in the United States, and through them the people of Africa, and not to meddle with the subject of slavery in the least."

On Friday evening, August 12th, an adjourned meeting of the citi-

zens of NEW ALBANY, Indiana, was held in the Methodist church, for the purpose of considering the subject of African Colonization.—Mr. J. R. SHIELDS was called to the Chair, and Mr. C. G. FORSHEY chosen Secretary.

Upon the suggestion of the Chairman, the meeting was opened with an appropriate prayer, by the Rev. Mr. GURLEY, Secretary of the American Colonization Society. This was followed by an interesting and satisfactory address from the same eloquent gentleman. In the course of his address, he reviewed singly, every prominent objection to the propriety and efficiency of African Colonization; overthrowing and refuting, with all the triumph of one thoroughly master of a just and benevolent cause, every apparent obstacle. He also read several letters, containing recent and gratifying information, from some of the principal colonists.

The following resolutions were then read and unanimously adopted:

Resolved, 1st. That this meeting regard the American Colonization Society, as *benevolent and patriotic*, and worthy of *liberal and universal* support.

2d. That early application should be made for assistance to the great enterprise, both to the State Legislatures, and to the Congress of the United States.

3d. That in the opinion of this meeting our Senators and Representatives ought to be instructed, by their constituents, to aid in getting up a memorial to Congress, for an appropriation to the American Colonization Society.

4th. That until aid shall be extended to the cause, either by the State or General Government, it becomes its friends, frequently and liberally to contribute to its resources.

5th. That a committee be appointed, and a subscription be taken up, in aid of the Parent Society.

6th. That it is expedient to form a new Society, auxiliary to the American Colonization Society.

A committee was then appointed and a subscription taken up, to the amount of forty dollars. A constitution for a new Society also was presented by Mr. Downey, similar to those of other auxiliaries, which received a respectable number of names, and was laid over for the consideration of a subsequent meeting. The citizens of New Albany afterwards presented Mr. GURLEY with one hundred dollars for the use of the American Colonization Society.

The Rev. JOHN B. PINNEY, formerly Colonial Agent of the American Colonization Society, was appointed in July last an Agent of that Institution for the New England States. This gentleman is discharging the duties of his new agency with his characteristic zeal and ability. He has delivered public addresses on the subject at Longmeadow, Springfield, and other towns in the western part of Massachusetts, which were heard with attention and interest. On Tuesday evening, August 28th, a Colonization meeting was held at the First church in Springfield, at which, says the Gazette, "he gave an encouraging account of the condition and prospects of the Colony, and of the vast benefits which it secures both to the colonists themselves, and to the natives of the country."

"To show the advance of the Colony in population, he stated that twelve years ago, there were only 130 colonists, now they number over 3000. Hardly any of them had then property to the amount of \$5—now there are many worth their hundreds and thousands. In Monrovia, are 500 good buildings, among which there are three stone

churches, and the same number of stone warehouses or stores; and twenty trading vessels are owned by the colonists. Several schools are established in the colony for educating their children and youth, and an effort is now making to found a Collegiate Institution among them for instruction in the higher branches of learning. Morality and religion mark in a high degree the character of the Colony.—The Sabbath is strictly observed, and a flourishing temperance society exists among them, embracing a large proportion of the population. In short, from the moral degradation and ignorance which characterized their condition anterior to their coming to Liberia, they have risen to the rank of intelligent and virtuous citizens, constituting a community of freemen, enjoying the independence, the rights and privileges, which belong to freemen. They are exerting too, a most benign influence upon the adjacent regions of moral darkness.—Through their exertions and example, the slave trade has almost ceased to exist in that part of Africa. The colonists furnish the natives in the way of barter, with all the articles of commerce which they want, and thus have taken away the motive for trafficking in the flesh and blood of their countrymen. They have also secured the respect and confidence of the native tribes, so that the headmen are not only willing but anxious to sell them land to any extent they may wish. They send too their sons into the colony to learn the English language, and the arts of civilization. Many other interesting facts were stated by Mr. Pinney, the whole showing most satisfactorily, that the enterprise of the Colonization Society is entitled to the cordial and liberal patronage of the public."

At a meeting of the citizens of Versailles (Ky.) and its vicinity, in the Presbyterian church, on the evening of the 9th September, after an address by the Rev. R. R. GURLEY, the following resolutions were, on motion of Mr. Wingfield, unanimously adopted:

Resolved, That in the judgment of this meeting, the American Colonization Society deserves the united and liberal support of the American people.

Resolved, That aid to the object of this society should be sought, both from the State Legislatures and from the General Government, and that it be earnestly recommended to our fellow-citizens of this State to prepare and transmit, at an early day, memorials praying for such aid, to both.

Resolved, That in view of the remarkable, if not unexampled success, which has attended the Colony of Liberia, we are encouraged (until ampler means shall be extended to the cause) frequently and cheerfully to contribute to its advancement, from our private resources, assured that the society, if left to depend, as heretofore, upon the charities of the country, will confer blessings invaluable upon the African race.

Resolved, That as Christians especially, we desire to promote the scheme of African Colonization, as among the most powerful means of introducing our Holy Religion among the barbarians of Africa.

Resolved, That it is expedient to reorganize the Colonization Society in this county, and that a committee be appointed to consult with the present Managers of the Society, and in conjunction with them, to call a meeting of the citizens for this purpose, and also that this committee be requested to obtain subscriptions and donations to the society.

MR. WHITEHURST'S JOURNAL.

(CONCLUDED FROM p. 281.)

Wednesday, April 1.—This day is cool throughout. The farming people busy with their cultivation. Women assist in sowing the land, and *grub* the same as men.

Thursday 2d.—This morning By, a Vey man, who was taken prisoner some time back, being an ally of the Goorahs, was taken out of stick, to be carried (as 'twas said) back to his country. He was taken at Mannow, where he entered the gates as a friend, and solicited permission to stop; but it being known who he was, he was sent on here. His object in getting into Mannow, is supposed to have been to open the gates at night and let in the enemy. There were two deaths in town to-day, of women, and as usual much howling. One of the bodies was burnt, she being called a witch; and on an examination of the intestines, if the liver, or spleen, or any other viscera, exhibit any uncommon appearance, the evidence of the charge is conclusive, and their witchery is established. We are informed that By was put to death at Galligo.

Friday 3d.—Feeling anxious to ascertain the fate of By, we walked to Galligo this morning. After stopping in the town a short time, we passed out to the stream, and on its margin in a little bottom we observed a large quantity of blood. The earth exhibited a broad mark thence to the water, as if something had been dragged, the following of which brought us within five feet of the headless trunk of By on the surface of the water. The left arm was fastened to the right, above the elbow, whilst the feet were tied together by a piece of vine. Into the stomach a cut of three inches had been made, which turned the fat outward, upon which were thousands of flies battenning. This murder was talked of at the town with the utmost unconcern; and whilst we were viewing the body several came down who seemed to enjoy the sight. The heads of the war drums were covered with *human skin*. The hair of one was not worn off, whilst the colouring matter of the other had given place to a beautiful whiteness, on which the tatoo marks of the body gave a variety, in their colouring of blue, to the otherwise white surface of the head.

Saturday 4th.—The people are concentrating at a half-town, with the view of attacking Bum Bum; the division which existed among them relative to attacking first a town about a day's walk in a northwesterly direction, has been overruled by Boatswain and Paherow, who say they will not give a leaf of tobacco until Bum Bum is in their possession.

Sunday 5th.—Boatswain told us this morning that he has heard that Malabar, who has heretofore interrupted his trade and people between this and Mambou, is dead; that some one had sent him *gree gree*, which effected his death. The belief of these people on such a subject is, that articles, after having undergone certain preparations, and then placed in one's possession, or near their persons, that through their agency either death or a certain quantum of evil will follow; and so cautious are they, that I have frequently seen them go around a spot of earth moistened by a little water, rather than tread on it.

Monday 6th.—The absence of men from the town is very visible, and every preparation seems to be going forward for an attack. The general report is, that the attack is to be on the Cape Mount side; and with some it is considered a *ruse*, to cover their descent on Bum Bum. To-day a woman was brought from Ya'mah and put in *stick*: she having by her remarks led the people to conceive her disaffected, and friendly to the cause of the enemy. The King informed us, that at the expiration of *this moon*, he would send us home, whether the war was done or not.

Tuesday 7th.—A report is in town that the Barley people, who were in league with the Goorahs, and of whom a party were at Bum Bum for its defence, have returned home. The King of the Pessys sent Boatswain word to that end, together with a white country cloth as a token of good will; he conceiving that his friendship might be called in question when Boatswain should learn that he had allowed the Barleys to re-pass through his country.

Wednesday 8th.—The people who have left for the war, have, it is pretty generally believed, turned their course to Quigbah; and it is thought that they intend taking that town and its headman, and then effect the destruction of Jenkins and his barricade. It is said that 2000 men have gone.

Thursday 9th.—To-day is a feast among the Mandingoes. At 9, A. M., they were assembled in one of the areas, to the amount of 120, dressed in their very best, and

ranged in columns, with their arms at their feet, when they went through their prayers; the priest being about five feet in advance of their chief. The latter was magnificently attired in red velvet and gold lace, with a green velvet cap studded with artificial stones of every hue. Many of the others were dressed extremely rich. After prayers, the Priest took a chapter from the Koran, and ten men advancing from various parts held a yellow cloth over his head in the manner of a canopy, from whence he read, and the audience responded. At its close a ram was brought to him, and the ceremony was then completed by its sacrifice. The Priest was then escorted to his dwelling by the whole body, singing; and then commenced the slaying of goats and sheep, which had been previously wasted. The Priest in every instance performed the ceremony, and at the cutting of each animal's throat, he would wash and commence the work anew. The Sandmen have given a favorable reply as to the success of the war; and the leading warriors left to-day, under the full persuasion of their success.

Friday 10th.—This morning we took a walk among the fields and through three half-towns, whence we ascended a lofty mountain, at whose summit we could see a barricade. The ascent was very tedious, over rocks, trees recently felled, and deep gullies; but its summit amply repaid all the fatigue endured in arriving at it. On either side of it, was rice growing or being planted. From its top we could overlook the surrounding country, which, as far as the eye could see, was an unbroken chain of mountain rising above mountain until the last was lost in the azure hue of distance. The fields, towns, and knolls of the plains, presented the appearance of a carpet of rich green, with the shades of brown and charred earth, whilst the towns were distinguishable only by the smoke of their various fires. The air is pure, and a breeze, we were told, is always in motion. There are but a few houses, and the object of its location is a retreat from the lower town in the event of danger. We observed on our return the charred bones of a woman, who had been burnt for witchcraft. Bumbacassia is 800 feet above the plain.

Saturday 11th.—Anxiety is everywhere visible, this being the day set apart for the attack on Quigbah. *Gree grees* are to be seen at every door, whilst the Sandmen are consulted about the fate of those who are fortunate enough to have any to care for them. The old King is under the same excitement, although he keeps very quiet; but his *gree grees*, numerous as they are, all come in for the exercising their influence toward a favorable issue. One of these I noticed very particularly, consisting of a calabash filled up with squares of red and blue cloth, on which had been sowed *courties*: and from this inanimate piece of nature and art the old man watched intensely for a favorable report on his undertaking. The report of Malabar's death is said to be incorrect.

Sunday 12th.—Expecting to meet some of the war men returning, we started into the path; taking a course which led around the base of the mountain, on whose summit stands Bumbacassia, passing through fields and half-towns for about an hour and a half. We entered a field where a family tended, who were enjoying the shade of the palm tree; from the intense heat, we participated in its cooling breeze with great satisfaction. After drinking some very rich palm wine, we continued over mountains and ravines until we reached a half-town, where we were informed that a messenger from the war party had gone to Bundawar's barricade. We pushed on, passing through deserted towns, and the remains of others, until we reached there at a quarter before 3, p. m. Invited to eat, we had to remain until the meal was prepared. Bundawar informed us that the town of Quigbah was certainly taken; but as to the plunder and prisoners, he said it was impossible to put any reliance on the reports. We were between a lofty ridge, distant 16 miles from Bo Poro, and had to push on with all haste in order not to be shut out of the barricade. We passed through well cultivated fields, and a forest of noble timber. Arriving at Miah's town at dark, we pressed onward through Mumbacy's barricade and half-towns, and arriving at Lamacy's we had to stop and pay him a visit. We found his majesty on a mat, with a slip of cloth about two inches in width depending from the waist. The old fellow was in a good humour from the news of the capture of the town, and in the fulness of his joy, performed many feats, laughed, talked, rolled over, and gave vent to his feeling in every demonstration of mirth. He politely escorted us to the gate, and in half an hour's time we were within the walls of Bo Poro.

Monday 13th.—At daylight Boatswain sent a party to learn the news, and render any assistance that might be required. About 11, A. M., the troops commenced returning in at the various gates, with their plunder and captives. The town was

carried at daylight. The King escaped through a private gate, with many others, after a long defence. Every man found in the town was put to death. The assailants secured 300 women, girls, and children, with salt sticks, cloth and other booty, and then fired the town, slaughtered the cattle, and then commenced a retreat. Among the captives, is the King's head woman: she is about 50 years of age, and has been put *in stick*. The ease with which the town has been carried, is attributable to the circumstance of having once repulsed Boatswain's troops, they were confident he never would make the attack again. Their people and *great guns* had been sent to Bum Bum, and another portion to the beach for the purpose of selling wood. Forty kegs of powder were found in the town, and as this was the depot for Bum Bum, it is likely their warmth will be cooled by this capture.

Tuesday 14th.—To-day Lamacy paid the town a visit, in honour of the success obtained by the troops. Lamacy's people, the Boussas, formed the major part of the attacking party. The old man entered the town by Pahcrow's gate, at 10 o'clock, like a madman, with a large retinue after him, all on the full run, in imitation of this savage monarch. He was naked, with the exception of a small piece of cloth around his waist; and after stopping to salute Pahcrow, he moved onward to the King's place: dancing by him with the most violent motion, and uttering an address in the most rapid enunciation, whilst ever and anon his words were confirmed, as he was bespattered with praise, by his singing man. This man, by thrusting his finger into his left ear and pushing it upwards, gave forth a sound of a peculiar harshness, upon which he seemed to calculate well for effect. The whole town was alive with rejoicing, whilst these who were conspicuous in the attack were presented to the King, who rewarded their valor by a *gentle tap on the head*: equal at least in value to the *ribbands* of other courts. The slaughter in the town was accompanied with great barbarity. Children were impaled and hung across the paths, and the sick and wounded were burnt in the firing of the town. A great many of the women taken prisoners are thus rendered childless. With very few exceptions did any of the men escape: either fighting, they fell, or surrendering, were murdered. Some of the prisoners are very good looking; and among the younger part, they seem already to have forgotten their woe, and look out from their confinement on the scenes now going on with all the pleasure of disinterested spectators. The night is one scene of noise and merriment, after their fashion, with horns, drums, singing, &c.

Wednesday 15th.—The warriors were to be feasted to-day; and at 7, A. M., four bullocks were slaughtered, and the women engaged in cooking. None but those in the fight were to eat. About 11, Lamacy was ushered into town, being in a hammock and borne on the shoulders of two men, accompanied by singing men and dancers. After paying his court to Pahcrow, he was brought around to Boatswain's department: but the latter being engaged in the distribution of food, did not salute Lamacy, who was dreadfully annoyed, and was immediately carried off. There is a great deal of jealousy in this place, although kept down by courtesy and absolute sycophancy; but an attentive observer can at once see, that in the event of Boatswain's death, there will be a struggle between Pahcrow, Lamacy, Gwire, Tabbahpoo, and Coomassie, chiefs of tribes, and that the ascendancy will be purchased at the price of blood. Lamacy's barricade, distant two miles from here, was built because he had received some affront from Boatswain, and it is only recently that a return of good feeling has commenced between them. Lamacy's history is singular: from some circumstances rather unusual attending the *placenta*, his mother believed she had given birth to a devil; and accordingly he was left on the banks of the river to perish. A woman, going to bathe, discovered him; and finding out the mother, offered to restore the child: but she averred him to be the devil, and refused any thing to do with him. This woman, named Lama, adopted him, and called him Lamacy, the diminutive of herself. When of the age of 15 or 16, being serviceable on the farm, the one who had given him birth claimed him as her son; but he held to his foster mother, returning by his attentions her early care of him. Leaving her, he joined the warriors, built up a name terrible to the enemy, and is now the most *powerful individual* in the country. There was great dancing in the square, and the dresses were very beautiful; but the musicians having taken offence at the carriers of Lamacy's hammock passing it over their heads, left in disgust, by which the play was broken up, and the parties retired to eat.

Thursday 16th.—This morning one of Gwire's men, who had been lost in the bush when the party attacked the barricade, returned; he was supposed to have been killed, but on the first fire it appears that he became bewildered, retreated,

and was lost. He states that he suffered much from hunger: being four days without food, save the few plums which he could gather in the forest. A party have been sent to watch the ruins of the town, in the hope of getting Queah, the king, who it is supposed will return to mourn over the desolation, it being a custom to do so in such cases. Bundawar arrived this evening for the purpose of *play*: after this play, as it is called, they will talk of the attack on Bum Bum. There is a rumour now afloat that they purpose attacking the town opposite the St. Paul's, which is a retreat for the women, and which if they obtain will cut off any further communication of the Bum Bum people with the main body of their party. Lamacy and Pahcrow are both opposed to the slaughtering which will follow its capture, and are in hopes that they will sue for peace.

Saturday 18th.—Early this morning Lamacy entered the town in great state. His naked Majesty was borne in a hammock, the poles of which were well secured by *gree grees*, whilst his person was shaded from the effects of the sun by a dirty blue cloth. Immediately in advance was a naked fellow with a sword cutting sundry extravagances, whilst the King was flanked on either side by the beauties of his court, who, in stentorian key, were singing forth his praises. At intervals of two or three minutes his musket-bearers would rush forward to the front, and discharge their pieces with a report equal to a three-pounder. The rear body was headed by the man who scaled the barricade of Quigbah, dressed in a leopard-skin coat with scarlet, growling as a leopard, whilst a singing man at his side was endeavouring to appease his wrath. The party at length entered, and the whole town repaired to the square, where there commenced sundry trials of skill among the musical bands. There however appeared to be some misunderstanding as to the place where the play was to take place; Lamacy having gone to the market, and sending to inform them of it, Boatswain refused to go, upon which Lamacy retired homeward. All the headmen were assembled, and what with "speechifying," the war dance, and buffoonery; they managed to while away the time until near the close of day. Lamacy and Soocahbah are both importunate for the death of Quigbah's woman, who was brought hither; they believing her possessed of some charm, which when her life terminates will also kill her husband.

Sunday 19th.—At daylight this morning we were awoken by a very heavy fire of musketry without the barricade. Springing to our arms under the impression of having some fighting to do, we were most agreeably disappointed, and learned that it was in honour of the exhumation of Pahcrow's father, and his re-interment within the town. The body had been buried some five or six years in a half-town contiguous. His women, with the exception of one or two, as well as his people, had been kept in ignorance of his death, and believed, as 'twas reported, that he was very sick. The policy of this course is to be found in the circumstance of the son wishing to secure himself by gradual means among the people, until such time should arrive as would be safe to avow his father's death. The bones were accordingly removed at daylight, and deposited in the centre of Pahcrow's dwelling; whilst the women, just informed of the event, and no doubt believing all told them, set up a tremendous howl. The noise of drums, bells, horns, and muskets, was sufficient to alarm any one not acquainted with the country fashions. The building throughout the day was occupied by women employed in crying. Pahcrow looked very doleful, and expressed his sorrow by hearty puffs of smoke. The large war drum was decorated with *lower jaw bones* of men very tastefully covered with leopard's skin and scarlet, so as just to expose the teeth.

Monday 20th.—This morning we heard a drum beaten throughout the town, suspended in the European style, and the drummer using two sticks, after the same fashion. On inquiry, we learned that it was an invitation to a funeral, and it turned out to be the exhumation of Pahcrow's brother, whose body was found to have exhibited but few marks of decay, and it is thence concluded that he was a bad man. His remains were carried about a quarter of a mile, and then deposited anew with much form, whilst the *bottle of rum*, which had been with him, was again deposited for use, in the event of his becoming thirsty. The circumstance of his being found in such a state of preservation after a burial of two years, leading them to conclude him possessed of an evil spirit, to purge away the evil from the earth, orders were given that at night his body should be again removed and burnt. I noticed to-day that Quigbah's woman is out of confinement, and learn that the boy taken on the attack at Gooaye has been sent to his country, with four assistants, who carry a message from this woman to Quigbah, to the end that he does not fit Boatswain; and that if he will not make peace, he must send her two sons.

Rumor says that Mr. Finley was fallen in with, and taken prisoner to Jenkins, who would have killed him, but that he agreed to pay 16 lbs. of powder and 10 lbs. of tobacco for his life.

Tuesday 21st.—The celebration of the obsequies of Pahcrow's father still continues, as the King to-day slaughtered a bullock and had him cooked for Pahcrow's people: he in turn had wood brought as a present for the compliment. A band of music preceded 50 men, each carrying a very weighty log of wood, and marched up to the King's place, where they successively dropped their loads. Dancing followed; and Pahcrow presenting himself before the King, was *dashed* with a very handsome country cloth and some tobacco. The musicians were *dashed*, when two men with *custanals* bored the King in such a way, that he had to *dash* them, and thus got rid of their noise. The news of Queah's defeat is no doubt cheering to all the tribes back, as from him they suffered great imposition, and he frequently added violence to the robberies which he would commit on those passing his path.

Wednesday 22d.—Pahcrow keeps up the mourning for his father, with much pomp and more noise, and that appears as the only circumstance now which relieves the monotony of the scene. We have become familiar with the town, its people, and many of the inhabitants of the country; and things and persons which were new on our arrival, and full of interest, now have become stale and unexciting. Like all palled appetites, we require high excitement to keep our feelings alive to the current of events, but unlike them in a more literal sense, we are ever ready for our meals, humble as they are.

Thursday 23d.—This morning Pahcrow killed four fowls, whose blood was sprinkled on the grave of his father, as a sacrifice with which he would be pleased. Lamacy made his appearance, to condole with Pahcrow on his father's decease, and the matter of ceremony is pursued and kept up with as much apparent sorrow as though the event were but of a few days' occurrence. The old man has been seven years gathered to his rest; but the secrecy with which it has been kept, as well as the general appearance of sorrow among the headmen convey, as is intended, to the people the knowledge of it as a recent event; and the policy of Pahcrow is completely accomplished, in being firmly secured over his father's people and adherents. The prisoners taken at Quigbah, with very few exceptions, are employed in hoeing the fields, which, in places where the grain has been sown, have already put on a very beautiful appearance. The sowing is not all effected at one time, lest when harvest comes they should not be able to gather in all, and thus lose the reward of their labor. Accordingly, whilst in one place rice may be seen of the height of five inches, a neighbouring field is being cleared or burnt. Houses are erected in the centre of the fields from the commencement of planting until harvest, whither families repair for keeping away birds, beating out old rice, or weeding the plants. These buildings are mere sheds, serving to keep off bad weather or heat; and at even time all repair to their half-towns, or residences within the barricade.

Friday 24th.—This day terminates the funeral obsequies of the old man, and nine bullocks were slain, to furnish food for the mourners. Here, as elsewhere, a feast which costs nothing has many guests; and accordingly the town is thronged with men from all quarters whither the good news had been conveyed. Their time is either spent in gambling or discussing the war, whilst the women are busily preparing the food. About 3, p. m., we went in company of the King to Pahcrow's, to observe the food. The building is circular, of 40 feet diameter, on the floor of which were placed wooden bowls and brass pans, filled with rice, oil, and meat, covering two-thirds of the floor and averaging a weight of 40 pounds each. There were 90 of these bowls. Pahcrow, though a close old fellow, insisted upon our taking a bowl; but as we had just dined, we selected one for our servants and their acquaintances, which gave them a famous blow out. The eaters were literally crammed, and about sunset the roads were strewn with persons retiring homewards. A general firing of muskets closed the day. The Boussas are anxious that ten of the prisoners should be sacrificed in honour of the event.

Saturday 25th.—Tabbahpoo laid a palaver before the King, on the ground of infidelity of two of his women, and seeking damages from the trespasser. It is astonishing to a civilized man to observe with what recklessness the native pursues his destruction in this matter: for it is destruction in nine cases out of ten, either consigning him to slavery, or divesting him of all that he may have, and holding the *palaver* over him *in terrorem, ad infinitum*. Among many of the men, it is a matter of speculation; the wife losing nothing in the esteem of the husband, or at most receiving a slight flagellation.

Sunday 26th.—The town is very quiet to-day, save the noise of the weaver's shuttle. There are a number of looms in the town, in general worked by Mandingoes. They are very industrious, commencing their work with early dawn, and terminating it at night. The women are employed in most instances in the warping: the fabrication of the thread belongs to them altogether. I noticed that the cotton is picked in the green state, requiring a blow to open the pod, when it is afterwards dried by exposure to the sun. The cloth is frequently wove with neatness and taste, the patterns varying in figure and colour. One in which the King made his appearance to-day is very handsome: it is large, and the variety of the colours introduced by the coloured cotton given him, gives to the whole a very pretty appearance. The whole loom is complete without nails, being simply tied together with bamboo, and capable of being put into one's pocket.

Monday 27th.—At 12 to-day, one of the Condoos came in with a prisoner belonging to the Goorahs, whom he had taken on the Bum Bum road. The man is about 45 years old, and had his right arm tied closely to his neck. He was jeered and struck, on his way to the King, in all the exultation of savage life. On his appearance there, surrounded by immense crowds, all clamorous for his life, his countenance changed not, nor did he exhibit any symptom of fear, save a slight tremor of the hands. He was placed in Paherow's hands, and was carried in front of his house, and then tied to a post, while a man was employed in sharpening a knife behind him, and ever and anon informing him of its object. It is intended that he shall be killed, and before that event it is politic to get all the information respecting the enemy which they can. We learn that he had left his town with the view of reaching the Manbou or Boussa path, and thence entering Bo Poro, remain until he should have made himself acquainted with all circumstances, in order to report to his people. He states that the Bum Bum people are strengthening themselves: that they have in all four barricades, and are preparing to attack Mannow; that Zodoh, a man living in the Liberia territory, has been employed to go and purchase the assistance of the Pessys, in aid of the Goorahs; that an application had been made to the people of Bassa, but that they had refused.

Tuesday 28th.—Our efforts to save the prisoner were unavailing, and this morning he was taken out of the Mandingo gate, to the Mahow, and there decapitated. At 9 o'clock we repaired to the scene, scarcely believing it, and observed his body in the stream, whilst the head was about nine inches under water. It is rumored that Lamacy will not give up his prisoners, saying that he fought for plunder; whilst Paherow says that he was paid to fight in common. This is likely to make a split in their union, for a time at least.

Wednesday 29th.—The King informed us this morning, that "the new moon being come up," he should send us away in two or three days, and would send a man to the Cape, to carry his "word" to the Governor. I paid a visit to Lamacy, and found the old fellow surrounded by his women as usual. He embraced me very cordially, and offered me some very fine palm wine. We conversed on many subjects, and I gathered that he is much dissatisfied at the treatment he receives. He stated that his people had fought the war, had made the escalade, and yet were branded with cowardice. He says that the reason of his not visiting Bo Poro is, that he does not like Boatswain. On asking him when the war would go to Bum Bum, he stated that he was ready at a day's notice; but that the other headmen could do nothing without a great expenditure of breath. Very much, thought I, like the great men of other lands.

Thursday 30th.—I saw the King early this morning, when he informed me that he had heard good news from three places; and indeed, by his jovial manner, he seemed to have received some intelligence differing from the ordinary current of events. As far as we can learn, Zodoh has succeeded in purchasing the assistance of the Banda's to co-operate with the Goorahs, whilst Queah has sent to the Mambois and Pessys information of his defeat, with a wish that they would interfere and beg for him; admitting that *now* he does not *fit* Boatswain. This word *fit*, in the dialect of the African, implies invariably *equality*, and is indiscriminately used in that sense, either in the purposes of trade, or the more intricate diplomatic relations of government, and the individual importance of its members. The King's people are collecting camwood at the half-towns, to take with them, and there is now a probability that we shall leave in a few days. So completely destitute are they of tobacco, that an effort will be made to reach the Cape, and as every one here is in the use of that weed, it is very likely that we shall have a pretty numerous company. Employed yesterday afternoon in laying out the first building, which will be a school house, for the Methodist E. Society.

Friday, May 1.—For the first time since my residence in Africa, I to-day witnessed the *trial by fire*. The ordeal is certainly a severe one, but like all such judicature, as little likely to produce truth as the torture of bygone days. The case was, the King having lost some salt, and suspecting three of his boys, who denied the fact, they were consigned to a *gree gree* man, who having heated an earthen pot to a white heat, poured into it palm oil, which burnt with a great blaze and heat. At the bottom was placed a small piece of iron, which the parties were required to take out: this constituting the innocence of the party. The hand is lubricated with a mucilaginous substance, which to a certain extent forms a covering over the skin, and renders it less susceptible of heat, which without such preparation causes much agony, and is a miserable sporting with human nature. Two of the three succeeded in taking out the iron, which establishes their innocence; the guilty will be punished as the King directs. A dashing fellow, who calls himself a gentleman, and who went to the fight of Quigbah, obtained as his prize one slave, whom he secreted, and reported to Boatswain that he had been unsuccessful. The truth having come to light, Boatswain had him placed in chain with his other *scoundrels*. The new companion was hailed as an acquisition by the old squad, if we could judge from the eagerness with which they moved up, in order to have him in their *cordon*.

Saturday 2d.—The fellow that was said to have stolen the salt has been undergoing another trial this morning, and being rather unwilling, the whip was applied, which quickly enforced his making the attempt. He succeeded several times in removing the iron, yet nevertheless was pronounced guilty, and bound with cords at the elbow, wrist, knees, and ankles, when water was poured to allay the incipient inflammation. Previous to undergoing the lash, he compromised, by acknowledging and begging pardon, and sending the King a *white fowl*.

Sunday 3d.—Boatswain sent for us this morning, in order to hear his "word," previous to our leaving to-morrow. On repairing to his place, we found Pahcrow, Guire, Coomassie, and several headmen. He entered into a long account of his early friendship for the Colony; the hatred which he brought upon himself from the Goorahs for so doing, together with the distrust existing among some of his own people as to his sincerity in their behalf; alluded to his having sent twenty men to assist the people of the Cape when they were expecting an attack from the Deys, and an assurance of his continued good will; that the war would speedily be brought to a close, and then he would attend to all of the wishes of the Liberian Government. He urged upon us the interference of Zodo, in assisting the Goorahs, and that if he continued his assistance, the Government ought not to allow him to remain under its neutrality, but compel him to leave the country. He *dashed* us a goat, and called down to the house and expressed his regret that he could not send to the Governor a *dash of ivory*, owing to the non-return of his messengers from Mambou. A poor fellow, taken about four months back, and whom we saw at Toorah with his arm in a sling, was brought here last night, and this afternoon killed. Failing in saving his life, I went to see him die, standing along side of him; and I cannot believe that a human being can exhibit more fortitude than did that unfortunate fellow. He betrayed no symptom of fear, although so weak that he paused three times from the barricade to the Mahow, a distance of about a mile. His hands were tied behind his back by a cord, which closely encircled his neck: and in this way he preceded the one holding the line, whilst on either side were a number of persons shouting in his ear and spitting in his face, in mockery of his awaiting fate. The poor fellow, in looking around, perhaps to meet with a sympathising look, caught my eye. It struck me that he classed me among his torturers; and at that moment I would have given worlds to have had the power of his redemption. Arriving to within about 20 feet of the stream, a blow was dealt him from behind over the right shoulder, separating the collar bone, and cutting about eleven inches in length. At this, he bent himself forward, when a spear was thrust into his breast, and at the same time receiving a blow on the neck, which separated the right carotid, he fell to the earth. Thrust after thrust and blow after blow succeeded for about two minutes. His head was then chopped off, and held up to the gaze of an admiring crowd, and hailed in triumph as the last remnant of their former enemy. Examining the body and the odour of the floating carcasses made me turn, sickened, from this scene of blood. I had thought that I had seen some horrible scenes in the course of a short life, "mid shipwreck, plague, battle, and sudden death;" but this last sight was "the keystone to the arch."

Monday 4th.—Up at daylight, and ready for our start. Drizzly, and soon set in

a heavy rain, which continued until 11, A. M. Bidding all our friends farewell, we left the gate; and while passing through a rice field, we were hailed and stopped for Ansumarey, a Mandingo, to whom we had presented an Arabic Bible, who gave us many blessings, and an amulet in the Arabic character, as a preservative against evil. Arriving at a half-town, old Biah preceded us in the path a few minutes, and laid a piece of native iron on the ground, rubbing it on the cheeks, forehead and breast, requiring us to place one foot upon it, while he commended us to God, and hoped that we should leave all ill luck upon that piece of iron. We arrived at Dahquollatah, a small barricade containing but 25 houses, and have our quarters in the public cook-house.

Tuesday 5th.—The people are slowly congregating here, and it is likely that we shall have to stop two or three days, waiting the arrival of all of them. In this place we observed a man who had two snakes, one of the horned and the other of the black species. He played with them with the utmost impunity, whilst it was evident from their hissing and erect postures, that they would not have been perfectly harmless to others.

Wednesday 6th.—At daylight we were awoke by the noise of drums. It appears to be the policy of these people to make as much noise as possible about this time, in order to deter the enemy from an attack, which they generally make between that time and sunrise.

Thursday 7th.—The greater part of the day was taken up by the people discussing certain measures connected with their advance, the advance guard all being sworn as to their fidelity. The ceremony consists in their approaching some *gree gree*, upon which they sprinkle ashes and utter a few words. A bullock was slaughtered to-day, and we employed ourselves in drying about 9 lbs. for our use.

Friday 8th.—At day-light up, and at 6 o'clock left the barricade. We reached the ruins of the barricade where we had stopped on our advance, completely destroyed by the enemy. Here we halted until our whole party came up, which amounts to 390 men. Passing onward, at half past two we halted on the bank of a river, upon a point of land, and commenced preparations for a bivouac. At sunset we have upwards of a hundred tents, and all are busily engaged in preparing their meals. The guards and piquets very vigilant during the night.

Saturday 9th.—At half past 5 this morning we were on our way, over mountains and fording rivers, until half past 11, when we were brought to a halt, owing to a boy with ivory being unable to keep up. In about an hour's time he reached us, and the headman placed him in the advance, when after walking about two miles, he sat down, absolutely unable to proceed any farther. When we came up, we found his owner flogging him most unmercifully. We begged the boy of him, promising that we would get him on. We gave the boy some meat and cassada, and his strength revived a little, when he walked on tolerably brisk. He however failed again, and we got them to fix a hammock, and thus transport him. Had we not been with them, his owner would have killed him. He is a slave, and humanity he has none. I have been compelled the last 38 miles to walk barefoot; and a horrible time it has been, over rocks, snags, thorns, sword grass, &c. We reached Mannow at 6 precisely, and had very comfortable quarters assigned us.

Sunday 10th.—This morning we are all very stiff from the walk of yesterday, and feel it much more sensibly than when going to Bo Poro. The bottoms of my feet are very sore, in addition to cuts, bruises, and perforations of the poisonous sword grass.

Monday 11th.—About daylight we heard the calling of the headman by women; and on inquiring the cause, ascertained that it was the communicating to him the birth of twins by one of his women. As the house is but six feet from the one we occupy, in company with one half the town, I paid the lady a visit, who was up, and employed as usual. The children are very fine looking, have been well greased, and their mouths washed with palm oil. We paid a visit to Toorah, where every thing seems as on a former visit. Standing without the northern gate, we met a woman bringing up an infant, the birth of the preceding night. She had been to the spring to wash it. I examined the child, and I never beheld a finer looking one. Shortly after, the mother ascended the fence below, and looked and moved as if no uncommon event had taken place. So much for the difference between civilized and savage life.

Tuesday 12th.—At 4 o'clock we are up and preparing our meal, which we are to take in the path. We left the barricade a quarter before six. The morning lovely as could be desired, and all of us fresh and light from our recent rest. The gul-

lies and many parts of the road were extremely boggy, rendering our advance slow and somewhat hazardous. About 11 we halted, in order that the whole party might be brought up, who were extended about four miles. Our repast of cold rice and oil was extremely palatable to us, however the *bon vivant* might view such frugality with distaste. The streams are full of water, and we found some difficulty in getting across, from the rapidity of the current. A heavy squall of wind, with lowering sky, portending a storm, urged us onward, in order to avoid the falling of trees in the forest, and we reached Gooaye a little after 6 o'clock.

Wednesday 13th.—All of the Commissioners' party are on the *qui vive* at daylight, and preparing to reach Millsburg to-night. Our activity is rather surprising to our convoy, who purpose laying by to-day; as there is considered but little danger in advancing by ourselves. We entered Cai Yah at 10 o'clock, which we found slightly garrisoned; but we were unable to cook, from the circumstance of their having consulted the sandmen, who had ordered that there should be no fire in the town that day. At 1, P. M., we entered Millsburg, our several friends very happy to see us, from whom we learned that great apprehensions had been entertained for our safety. On reaching Millsburg, we learned that Governor Pinney had resigned his situation; and Messrs. Williams and M'Gill left for Monrovia. I remained with my friend P. Moore, purposing to leave on the morrow.

Thursday 14th.—Arrived at Monrovia at 2, P. M., when we waited on the acting Agent, N. Brander, made our report, and were informed that our Mission being completed, our services were no longer required for the public benefit.

JAMES BROWN.

In a letter, dated July 27th, 1836, from JAMES BROWN, Colonial Apothecary, to the Treasurer of the American Colonization Society, that respectable colonist offers some valuable suggestions for improving the condition of the Colony, and for remedying some of its existing evils. His proposal to preserve and send to the U. States some of the African fruits and vegetables will, we trust, receive the attention and support which it deserves. The following passages are extracted from Mr. Brown's letter:

"I say now, as I have in former letters, and with more experience too, that nothing is required but proper management to make this one of the most desirable and happy places in the world. When I view the natural advantages of Liberia, I am ready to say, surely the benevolent God of nature intended it a happy asylum for the returning sons of Africa, and therefore the natural advantages of this country are more than would compensate them for their trouble in former days. The country is what the warmest friends of Colonization would like it to be. But who has gathered precious jewels,—who has plucked delicious fruit—without some trouble and proper management? That you have had trouble from the commencement of your Society, is better known to you than to myself. I presume that nothing but the hope of your first success has enabled the friends of the Society to withstand the uncalled for opposition they have met with. And who are those that oppose us? Of what avail will their opposition be?"

"If you will put in the possession of some person here three or four hundred pounds of loaf sugar for the purpose of preserving such fruits as have not been seen in the United States, and also two or three barrels of vinegar to pickle such fruits and vegetables as have never yet been seen in the United States, with other curiosities that might be collected here; and they were then to be carried to the United States and exhibited in two or three of the large cities, in the way that the ladies used to hold their fairs; much advantage would follow. I am sure that when the object is made known, there will be more than enough raised for such a benevolent purpose. Indeed Mr. ——— seemed to think of some such plan. * * He also stated that Mr. Reed of Marblehead said he would give five hundred dollars towards it. Those benevolent offers have been treated with indifference.

"In regard to the health of the Colony, with a few exceptions, it is as good as usual."

CORRESPONDENCE.

Louisville, August 22d, 1836.

HON. HENRY CLAY.

SIR: At a meeting of the friends of the Colonization Society of this place, auxiliary to the Parent Institution, held on the 16th inst., it was resolved that application be respectfully made to you, representing the languishing condition of the cause, and soliciting the aid of your generous efforts, so often and so efficiently given heretofore.— And in time of need, who can be so naturally looked to for support as he who was so conspicuous in founding the Parent Society, and from whose genius and eloquence, that Society has so often received aid and benefit?

The undersigned have been appointed a Committee, for the purpose of communicating to you the Resolution above referred to: and a more agreeable duty could not have been well assigned to us. Permit us then, sir, in the name of our infant Society, to request that you will, at such time as will best suit your convenience, visit our city, and endeavour to awaken, by a public address, the citizens around us, from that lethargy, into which they seem unfortunately to have fallen, upon the great subject of Colonization.

We think that the present time is peculiarly favorable to a regeneration of the Society, and that the public mind is in a fit condition to receive proper impressions, to be made by the just and comprehensive views which it is in your power so eloquently to present. Be pleased to accept, sir, assurances of our highest and best consideration.

J. ROBERTSON,
SAML. GWATHMEY,
B. H. HALL,
JOHN W. ANDERSON,
JAMES F. CLARKE.

Ashland, 3d September, 1836.

GENTLEMEN: I have the honor to acknowledge the receipt of your letter of the 22d ult., stating that in consequence of the languishing condition of the cause of Colonization at Louisville, the Auxiliary Society formed in that city, had, by a resolution adopted on the 16th ult., determined to apply to me to aid in its revival; that you are appointed a committee to make the application to me; and you accordingly request me to address the citizens generally and publicly in behalf of the Society, at such time as may be most convenient to me.

I am extremely sorry to learn that the Colonization cause should be in a languishing condition in your intelligent and enterprising city. In my opinion, the project of colonizing the free blacks on the coast of Africa is entirely practicable, and only requires the necessary pecuniary aid to ensure it complete success. That aid the Governments of the Union and of the States are fully competent to render. Indeed, I think that the measures and success of the Colonization Society have demonstrated that whenever the several States, or any of them, shall be disposed to find a foreign asylum for any portion of the African race, bond or free, residing within their respective limits, the

coasts of Africa offer a certain one within their reach, and within their means, gradually and judiciously applied. It is greatly to be regretted that our Governments have not taken more efficient hold of the scheme, and given it their countenance, sanction, and patronage. I think they will, sooner or later, ultimately do it. In the mean time, the cause of Colonization addresses the most powerful motives of humanity, religion, and patriotism, to our countrymen. And I sincerely hope that the spontaneous contributions by benevolent individuals will be continued until the general or local Governments shall come forward to its support. With this view, as well as for the purpose of enlightening the public mind as to the objects and progress of the Colonization Society, I think the formation of Auxiliary Societies is deserving of all encouragement. The advantages of Louisville are very great for such a Society; and I would gladly render it any aid in my power; but I regret, gentlemen, that consistently with other engagements and avocations, I cannot assume the task of delivering the public address which you invite me to make. Appreciating highly the honor done me in naming me for that purpose, I should hesitate in declining your request, as I am obliged to do, if I were not persuaded that amidst the genius, talents, ability, and piety, with which Louisville abounds, some one could be selected who would confer as much eclat on the cause and render it as essential service as I could possibly do.

With my best wishes for the success of your Society, and assurances of my high personal esteem and regard, I am, gentlemen, truly,
Your friend and ob't. St.

H. CLAY.

Messrs. J. ROBERTSON, SAM'L. GWATHMEY, B. H. HALL, }
JOHN W. ANDERSON, and JAMES F. CLARKE. }

EMANCIPATION.

Intelligence has recently been received by the Executive Committee of the Colonization Society of the City of New York, that a gentleman in Tennessee has liberated 18 slaves. He offers them to that Society for emigration.

Dr. SHOMAN, of Stokes county, North Carolina, has determined to emancipate *seventeen* slaves for colonization in Liberia, of whom eight are males and nine females; to furnish them with comfortable clothing and necessary tools, and with one thousand dollars in money for their own use after their arrival at the Colony. The liberality of this benevolent gentleman is made the more conspicuous by the fact that the value, at present prices, of the slaves whom he proposes to liberate is not less than *thirteen thousand dollars*, and that they constitute the greater part of his possessions. With these emancipated slaves several free coloured persons, connected by marriage with some of them, will emigrate; also four other free coloured persons; and a slave, husband of one of Dr. Shoman's women, who will be purchased for the purpose. Several of the free emigrants are professors of religion and partially educated, and all are honest, industrious, and able to defray the expenses of their transfer and settlement.

A gentleman of Fayette county, Kentucky, has *thirty* slaves whom he desires to send to Liberia.

About *seven* or *eight* slaves still remain to be sent to Liberia from the estate of the late Mrs. Muldrow, near Versailles, Kentucky.

A mother and five children, liberated by the will of the late LEE WHITE, near Louisville, are ready to emigrate to the Colony, with the means of defraying their expenses.

Extract from the will of the late LEE WHITE, of Jefferson county, Kentucky, proved in 1833:

"Item, I will that my Executor, hereafter to be appointed, do within twelve months after my demise, emancipate all my slaves, on condition they are willing to go to Liberia; and furthermore, that my Executors place them at the disposal of the Colonization Society, and furnish the means of paying their passage to the Colony."

The Executors are Messrs. LAWRENCE YOUNG and ROBERT W. GLASS.

The late ISAAC WEBB, of Fayette county, Kentucky, by a codicil, dated June 22, 1833, to his last will and testament, liberated his slaves (from *fifteen* to *twenty*) on the condition of their removal to Liberia. The fund already accumulated under the testator's direction, is \$800. The codicil is in the following impressive words:

"Through the infinite mercy of a covenant God, being preserved, amidst great bodily suffering, in a sound state of mind, in a good hope through grace; I have requested this brief memorandum to be drawn up, expressing my present wish, and that of my dear Companion, who is probably also on her death bed, respecting the disposition of my servants, viz: That they shall all be hired out by Trustees to be named, for the term of three, four, or five years, at the discretion of the Trustees, until a fund is thereby raised sufficient to defray the expense of their removal to Liberia, and comfortable settlement there; and if any refuse to be removed, they must continue in bondage."

The late WILLIAM T. SMITH, of Lexington, Kentucky, by his last will and testament, emancipates *five* slaves, to three of whom he leaves an unconditional annuity of twenty-five dollars each, and an outfit of fifty dollars to each of the five who shall consent to emigrate to Liberia. He directs some other slaves (boys) to be bound out till they respectively reach the age of twenty-one years, for the purpose of being taught some mechanical art or trade, and reading and writing, and then emancipated. Mr. Smith bequests a legacy of two hundred dollars to the American Colonization Society.

To the Editor of the African Repository.

SIR: The following notice of the death of an aged slave in Virginia, is taken from the National Intelligencer of this morning. As the terms in which it is couched form an appropriate comment on certain assertions, made by Northern Abolitionists, of the manner in which Slaves are regarded at the South; I request the favor of you to insert it in the African Repository, and thus oblige

A SOUTHERN SUBSCRIBER.

Washington, Sept. 15, 1836.

DIED at Mount Airy, in Virginia, BETTY MOORE, at the advanced age of 96. She was a most faithful, affectionate, and devoted servant and friend to the family, in which she was born a slave, of the Hon. JOHN TAYLOR, Sen., of Mount Airy, and became the nurse of the late Col. JOHN TAYLOR. She was loved and respected by the whole family, of which she was regarded as a venerated member; and the evening of her days was soothed by all the solicitude and attention of attached friends.

DR. ALEXANDER ON THE RELIGIOUS INSTRUCTION OF THE NEGROES.

[Letter from the Rev. Dr. Alexander, of Princeton, N. J. to the Rev. C. C. Jones, of Georgia, published in the *Christian Observer*.]

DEAR SIR.—As I wish publicly to express my cordial approbation of the benevolent enterprise in which you are engaged, I will take the liberty of addressing you through the columns of the *Charleston Observer*. I feel deeply interested in the success of this effort in behalf of the African race. There is certainly a solemn responsibility resting upon all who possess any power or influence to promote this object. When I saw, by the public prints, that you were appointed a Professor in the Theological Seminary at Columbia, I was apprehensive that the enterprise in which you had labored so assiduously, and with such promising prospects of success, would be relinquished; but I am gratified to learn that you have determined not to abandon the work so auspiciously commenced, and have given a striking proof of your disinterestedness, in choosing the humble and laborious occupation of a Missionary to slaves, rather than the honorable and independent situation offered to you in a respectable Institution. I hope that your example will not be lost, but will have its desired effect on the minds of others. But whatever estimate may be formed of your conduct by your contemporaries, I am persuaded that the time is rapidly approaching, when such sacrifices for the honor of Christ and for the salvation of souls, will be duly appreciated. Whatever honor belongs to the work of foreign Missions, most certainly attaches to the enterprise on which you have entered. And I doubt not but that it meets with the cordial approbation of your blessed Lord, who will afford you tokens of his regard, and such encouragement as will render your work pleasant to yourself, as well as profitable to others.

But I have, perhaps, said more than enough about the instrument; I will now make some remarks respecting your plan of operations. I am of opinion that the slaves can in no other way be instructed and Christianized, than by obtaining access to them through the consent of their masters; and the work cannot be carried to any great extent without the active co-operation of believing masters. Instruction is necessarily a slow work and when the scholars are dull, it is the more difficult. One person can effect very little. Many persons must be enlisted in the service, or it cannot be successfully prosecuted. How far you have been able to engage the active co-operation of the owners of slaves in Liberty county, I have no certain means of ascertaining. Your *third annual report* is now before me, and from this document I learn that there is no obstruction to holding public meetings for the instruction of the Blacks, and that your meetings have been well attended, and without any diminution of interest in the hearers. I learn also that you keep up the practice of giving instruction on the plantations, where the slaves are numerous, and where the masters are favorable to their instruction. But no part of your report gives me more pleasure than that which speaks of the schools which have been instituted for the instruction of the children of the slaves. I did not know before that schools of this kind were tolerated in Georgia. Still I feel at a loss to know what sort of schools these are; whether Sunday schools or weekday schools. I presume, however, it must be the former, as keeping up so many schools every day, would be attended with heavy expense.

I know there is a prejudice in the minds of many, that religion itself has a tendency to render slaves discontented and insubordinate. This is an old prejudice, as it relates to civil government and all authority. The enemies of religion have alleged that it renders men headstrong and obstinate, and disposes them to rebel against their rulers, and to disregard the penalties of laws intended for their restraint. Now the only foundation for such an opinion is, that true religion does render men strictly conscientious, and inspires them with a resolution to brave every danger and suffer every extremity rather than violate their duty; and if the laws of any country are found, in the opinion of Religious men, to contravene the laws of God, such men will resist even unto blood, and suffer persecution even unto death. Such was the character of primitive Christianity, and such is its character still, so far as its spirit and principles are imbibed by any man or set of men. Their principle is to obey God rather than man; and a more noble and more reasonable principle of human conduct, cannot be conceived. But this very principle will have the effect of rendering servants obedient and contented, because this course of duty is uniformly inculcated on them in the New Testament. And all my experience and observation goes to confirm the position that genuine religion will ever have the effect of making men, who, by Providence are placed in subjection,

good servants, just as it makes good masters, good husbands and wives, good parents and children. I say *genuine* religion—for I am ready to admit that false and fanatical religion may have a contrary effect. Fanaticism is dangerous in all states of society, and among men in all stations. But the religion of the New Testament sincerely embraced, cannot possibly have an injurious effect on men in any of the relations of life; but it will greatly meliorate the character of men, and will soften their natural asperity, and sweeten their dispositions. For some years I ministered to a church in Virginia, in which there was a large number of black communicants; as far as I remember, all slaves. Twenty five or thirty of these belonged to a lady no how connected with the church. This lady often declared that her best servants were those who were the members of the church, and almost all her domestic servants were selected from that class—and they proved themselves to be truly trust-worthy. I have known turbulent and bad servants, who made a great show of religion at public meetings; but they were ignorant persons, and had no conception of the true principles of piety. All well-informed sober Christians, make good servants; and religious practical knowledge is the best possible security against insubordination. Men and women, who regard the authority of God speaking in his word, never can be made the instruments and dupes of designing and wicked men, whether white or black, who wish to stir up disturbances, and promote insubordination. The ignorant mass furnish the proper materials for such.—In any country, the more ignorant the people are, the more readily are they influenced, excited and driven to acts of violence, and bloodshed. For an illustration, compare Ireland with Scotland; Spain and Portugal with Holland and Switzerland. It may therefore be adopted as a maxim—that sound religious knowledge is safe and salutary to all classes of men; and that the greatest security which the Southern people can possess against the insubordination of slaves, is to bring them as universally as possible under the influence of true Religion.

Yours truly,

A. ALEXANDER.

Princeton, N. J. May 30th, 1836.

CAUSE OF COLONIZATION.

The following extract from a letter of an English correspondent of the N. York Christian Intelligencer, shows that information only is wanted, to give the British public correct feelings and action in the cause of Colonization.

I think that I can perceive a better feeling arising in England than existed even a year ago. Judicious men are beginning to see and feel that no good will be done by taunting their American brethren, and that this subject must be left to the Americans alone. It is said here that the Anti-Slavery Committee of this city are not disposed to encourage Mr. Thompson in his present course. I will not answer for the truth of this report, though I believe that it is true. I am sorry to see that the Glasgow people have resolved to continue to support Mr. T., and have resolved to send him through the country to hold public meetings in England and Scotland, in order to abuse (for that will really be the amount of it) the Americans. Men must be deranged if they think that this sort of procedure will advance the cause of abolition in America. Mr. Thompson may get up great excitement, he may do much to interrupt the kindly intercourse which has so happily commenced between the church in the two countries, but evil without mixture, so far as I can see, will be the only result.

I am happy to say that I think the course which Mr. Breckinridge pursues here, will do much good. I have been with him on two occasions, at dinner parties, where there were a number of gentlemen, and some of them somewhat violent on this subject, and who after hearing his plain and able statements, have been evidently not only interested, but as they have admitted, instructed on many points, on which they were before ignorant; and if he could stay long enough to see a considerable number of the leading men here, he would accomplish much for our country.

COLONIZATION.

The Christian Register and Boston Observer of September 3d, contains the following interesting letter addressed to its editor:

LOUISVILLE, KY. *Aug. 15th, 1836.*

DEAR SIR,—I received this morning your valuable paper of the 6th inst. containing an article on colonization of the blacks, in which you remark 'that the subject is attracting increased attention in various parts of the United States.' It is not to dispute but to confirm this remark that I now address you. It harmonized pleasantly with my thoughts and feelings at the time I read it. We have just been having several Colonization meetings in this place. Last night was the third, and the largest—it was an overflowing assembly of the best people in the city and county to reorganize a society which has been for a time asleep or inactive. A deep interest pervaded the meeting—one spirit moved it—and it may be looked upon as commencing a movement in this place which will go through Kentucky.

There are several warm friends of the Colonization Society in this city. Among the rest is Rev. B. O. PEERS, formerly President of Transylvania University, now engaged in his most beloved pursuit of educating children in this city. Education is the great theme which fills his heart, but it is large enough to hold many others also, and among them is Colonization. He went through Kentucky formerly as Colonization agent, and was the first to establish societies here.

An excellent article from the spirited pen of GEORGE D. PRENTICE, Esq. appeared yesterday morning in the columns of his widely circulated journal. He is much interested in this cause and offers his paper for the use of its advocates.

Besides these there are many gentlemen in the city whose hearts, minds and purses are at the service of the cause. Indeed there is hardly a true born Kentuckian who will not make exertions and sacrifices to get rid of slavery in any moderate and practicable manner. They are opposed to the project of immediate emancipation, but equally opposed to slavery. It is a system which they know by the superior prosperity of Ohio to be unprofitable in the beginning, by the experience of Virginia to be ruinous in the end, and by the testimony of their own hearts to be bad at any time. It is well understood here that when a convention is called, slavery is gone in this state; and it is also known that a vast majority of the people are in favor of calling a convention. The most popular speakers and politicians have offered to take the stump through the state in favor of this measure.

See what a field opens before us! Suppose that the most feasible and least complicated plan of emancipation should be adopted. Suppose it be enacted that after the year 1840 slavery shall cease to exist in Kentucky. What would follow? All who chose would sell their slaves down the river; the benevolent would free them, and send them away, or let them remain, as they thought best. A whole state would be redeemed from the blight and curse of the system. The noblest people on earth would be able to lay their hands on their hearts and say—we have done with this bad thing forever—we have acted worthily of our sires—we have followed in the path of the Boones, and Logans and Harrods. They were the pioneers of civilization west of the Alleghany—we are the pioneers of emancipation south of Mason and Dixon's line.

It is only the first step which costs, says the proverb. The success of Kentucky would stimulate Maryland and Virginia, and perhaps Missouri. Tennessee, Arkansas, and North Carolina would be forced to follow. If the step should be more difficult in those states, owing to their being further south, and raising cotton—it would be proportionally easier by the example set them by the others. And if South Carolina, Georgia, Alabama, Mississippi and Louisiana seem at present impracticable, their position will be greatly altered, and their high tone much abated when they stand as five slave holding states, to twenty-one non-slaveholding States and with the whole coloured population concentrated upon them.

With all this the Colonization Society has nothing to do directly. But those who in this state, take views like these, are glad to support this society, as a means of great good in various ways, and as an instrument of developing those tendencies which under the leading of an Almighty Providence and the unswerving laws of nature, are moving toward such issues. We see it all plain—plain as noon day. But my sheet is full—yours truly.

J. F. C.

[From the *Old Colony Whig and Christian Observer*, Taunton, Mass. Sept. 7.]

We are glad to find that the great and good cause of the American Colonization Society, is obtaining cordial favor in the eyes of our brethren in Louisiana and Kentucky. Its prospects in those States are highly encouraging. We have inserted in our outer form to-day an account, extracted from the *Louisville Journal*, of two large and spirited meetings recently held in that city, to devise measures for efficiently aiding the Colonization Society in its broad plans of philanthropy. Our friend, the Rev. Mr. GURLEY,—so advantageously known for his benevolent labors amongst us, and the warm attachments inspired by his admirable personal qualities,—has there found a field whereon his noble zeal and fervid eloquence have been successfully exerted in furtherance of the great objects which he advocates. It is not long since we recorded the results of his visit to New-Orleans, in which city a large Auxiliary was formed, and from eight to ten thousand dollars were promptly subscribed in aid of the funds of the Parent Institution.

The work, we doubt not, will move on prosperously in the South and West: An impulse has been given it which cannot easily be resisted. Wherever the cause is thoroughly examined and understood, it can scarcely fail of winning the approbation of the wise and good. The scheme of African Colonization has been proved to be judicious and practicable. It is as feasible as it is humane. It appeals to the generous sympathies of every patriot, Christian and philanthropist. Let it but secure the active co-operation of our fellow-citizens in different quarters of the Union, and the patronage of the General Government will not long be wanting,—and therewith, the most sanguine hopes of the friends of the cause will be abundantly realized. The slave will be loosed from his manacles, and go forth from the house of his bondage. The tide of emigration will set rapidly towards the African Continent; and ten thousand of its now exiled sons will once more tread in freedom the soil of their Father-Land. A new and bright and glorious day will dawn over Africa; and the long night of her sorrows and woes will soon be happily ended.

May the efforts of the benevolent in this grand enterprise never be slackened, till their aims be triumphantly achieved! And with all our hearts we bid them
GOD SPEED.

ANTI-ABOLITION.

[From the *New Orleans Observer*, September 3.]

The Cincinnati Union Society of coloured persons, held a meeting on the 1st of August last, to take into consideration the situation of the coloured inhabitants of that city, and passed the following well-timed resolutions:

"WHEREAS we have for the last ten months, witnessed the efforts making by a few misguided and fanatic men amongst us, styled Abolitionists; and whereas we have become convinced that the means they are using have a direct tendency to injure the interests of the coloured population of the free States by exciting the suspicion of white inhabitants; and we believe to rivet more firmly the chains of the slave; Therefore, be it

Resolved, That we disclaim in the most positive manner all connexion with the Abolitionists, and hold in horror and contempt their theory of amalgamation as degrading both to the white and the coloured man.

Resolved, That the publication of the *Philanthropist* and other Abolition papers and tracts in this city, have had and we believe will continue to have, an injurious and prejudicial effect on the interests and well-being of the coloured population.

Resolved, That if Mr. Birney and his associates have, as they pretend, the well-being of the coloured race at heart, they will cease their misguided efforts here, and leave us as they found us, to work out our own salvation.

Resolved, That we will consider the future publication of Abolition papers in this city, as an attempt to excite against us angry feelings and the personal violence of the anti-Abolitionists.

SLAVERY AND THE SLAVE TRADE IN CUBA.

[From the Correspondent of the *Pennsylvania Enquirer*.]

HAVANA, March, 1836.

In looking at the population of Havana, it is evident that there are more blacks than whites; but the humanity of the Spaniards to their slaves in cities, is said to exceed that of other nations. With reference to the negroes on plantations, I have heard a very different story; but it will be time enough to talk of them when I travel into the interior. Many of the negroes here, both male and female, have long straight marks on their cheeks, as if cut, or indented with a red-hot iron. At first, I imagined these marks to have been made by their owners, as a means whereby to recognize them; but on inquiry, I found that they were uniformly effected in their infancy in Africa, as badges of distinction between different nations or tribes. Slaves are at liberty to remain out in the streets until ten o'clock at night, and whenever they can raise the money, they are allowed to purchase their freedom, a public officer settling the price of the slave, if the owner will not consent, or require an exorbitant amount. The worst regulation in this island regarding slaves is, the custom of hunting them down with large and savage dogs (bloodhounds,) if they attempt to escape. This is sometimes attended with cruelty, and the opportunity for employing the dogs is frequent in the country. The Government have very recently consented to discountenance the *slave trade*, but it is still carried on to as great an extent as ever in an illicit way; the slaves being merely landed on the coast instead of in the ports of Cuba. It is hardly a matter of surprise that this infamous traffic continues, even at the risk of capture, confiscation and imprisonment, by British vessels of war. One captain of a slaver told me in this city, that he has bought prisoners of war—when they were very numerous and trading ships scarce, as low as *one dollar each*! and by barter, still cheaper. I understand from five to ten dollars is a common price, and from ten to twenty dollars, dear: from twenty to thirty dollars, or forty dollars, extravagant. Captains also informed me that they had brought over as many as 700 at a time, in vessels of 200 tons burthen—the vessels being built with every accommodation, *expressly* for the trade. When they arrive, they are sure to find plenty of customers in Cuba; the prices being about four hundred dollars for an active man in the prime of life, three hundred dollars for a woman ditto, and from fifty dollars and upwards for younger negroes and negresses. Old slaves are never imported; and it may be as well to remark that the African prisoners of war are generally murdered by their captors, unless they can be sold to slave-dealers. This, however, forms no excuse for so selfish and cruel a traffic, as if there were no buyers, there would be few if any wars on that unhappy coast. A captain informed me that he had something like the following conversation with an African King (of Dahomie or Ashantee, I forget which); 121 naked slaves were on the beach—

King.—What will you give for those slaves?

Captain.—Nothing. I do not want them.

King.—Then I shall have them all killed up this afternoon and to-morrow morning.

Captain.—Good God! you do not intend to murder them.

King.—Yes, but I do—why should I be at the cost of feeding them? I have made war and caught slaves for the whites, and now they will not come and buy them. Cannot afford to find them victuals. The killing of them will give sport to my warriors, put them in spirits, and make them fierce.

Captain.—I will save them if you will take a dollar a piece.

The captain assured me that all the purchase money was spent by the savages in buying toys from the ship. It is but right, though, that I should add, that this was what he called "a lucky hit"—the cheapest slaves he ever bought.

A few evenings since, just about sundown, a vessel of war, with all her canvas set, sailed majestically into the harbor, and behind her a brig—following like a condemned criminal. The arrival created some sensation here, and on inquiry I found she was His Britannic Majesty's sloop of war *Champion*, 18 guns. She brought in a very fine and well-armed Spanish brig, captured within a few miles of the Havana—a slaver. She had 380 slaves on board, and at first showed fight; during a short engagement, two or three were killed and wounded. Finding it useless to contend the point, the captain of the slaver ran her on shore; and horrible to relate, in the crew's compelling about 200 of the poor creatures to land, nearly 100

were said to be drowned! By this time the British boats came up, when all the crew escaped except one or two, who were put in irons. 180 slaves were taken possession of, as well as the brig, which, as the wind was moderate, was soon warped off the rocks.

A bounty is allowed by the British Government, of a certain sum (I believe 10*l.*) per head, for every negro taken alive, beside the prize-money arising from the sale of the ship. I saw the negroes after they were landed; they were placed in a yard under a large shed, each with a sort of spoon hung round his or her neck. They were a fine, well-made people; hair cut or shaved close to the head; only a piece of cloth round their waists, and they appeared to be very merry.

When captured slaves are disposed of by the English in Cuba, they are "apprenticed," and are to all intents and purposes slaves for five or seven years; at which time they are entitled to their freedom. Methinks I hear the philanthropic reader exclaim—then the poor creatures do obtain their liberty at last! My answer is—No; they do not. They are in general bought or rather hired for the term of *apprenticeship* by rich planters, who previously possess a considerable number of negroes. When the planter takes them away, they are all *named* and *entered* by the public authorities, to be reclaimed and liberated at the end of their time. That, however, seldom or never happens; for if the planter lose one of his old slaves by death, he immediately gives one of his new apprentices the same name, and returns an account of the *apprentice's* decease to Government. And thus the poor fellow's slavery only ends with his life. Another plan is, to send an apprentice to some neighbor who has had a slave die, until the time for returning the apprentices to Government has passed over. I am informed that by one fraud or another, the poor African seldom gets free; and not understanding the Spanish language, he cannot plead his own cause. Even if he could, I shrewdly suspect it would be of no avail—unless it were before Tacon himself. The price of a captured apprentice varies from twenty dollars to sixty dollars, according to age, sex, and strength. A striking illustration this of the utter folly of attempting to abolish the slave trade where slavery is tolerated.

The value of a male negro who understands labor, or being a servant, is about six hundred dollars; if he knows a trade, such as a shoemaker, tailor, &c., he is worth eight hundred dollars; women are about two hundred dollars less, and children in proportion.

The free negroes dress remarkably fine and showy, and it really has a curious effect to see the sable ladies parading the streets or going to mass, dressed in scarlet shawls, black or white lace veils and mantillas, with a little *blacky* in a spruce dress, either before or behind them, carrying a prayer book, and a carpet to kneel on in church. Madame D—— with whom we lodge, possesses three negresses and a negro. Two negresses she hires out as a kitchen maid and a washerwoman, for twelve dollars per month each. The man is hired out as a cook for *one ounce*, i. e. seventeen dollars per month. One negress she keeps herself as a house servant. These are all well treated, in fact I may say they are made a great deal of, as Madame D. is partial to them. A little girl about 11 years old, is hired to take care of a child in the next house, for two dollars a month. If a slave, male or female, have a bad or cruel master or mistress in the city, they are allowed 15 days to seek for another, and the first is *obliged* to sell at a price settled by the public officer.

It is no uncommon practice for country people to steal little negro children from the city. Their plan is to take them while playing in the streets, and put them in a deep empty market basket on a mule's back, where they give the child sweetmeats to keep it quiet; and if nobody observes them, they carry off their booty with impunity.

[Correspondence of the *New York Express*.]

MATANZAS, August 23.—The slave trade is very far from being put down in the West Indies, and especially in and about this island. Many ships from the United States are sold here for the purpose of being made slavers of. Instead of the Baltimore clippers, and fast sailers hitherto bought, the slave traders are now buying leaky unsuspicious ships which are sent to the Slave Coast for *sperm oil*, which means for negroes. There is an anchorage ground near Matanzas, where the slave ships are in, very often, full of negroes, from the Coast of Africa. There they are landed, and unwillingly marched to Matanzas, where they are put in the slave market,—the authorities winking at this violation of the laws of nations. If the

abolitionists, instead of making so much useless and injurious effort in the United States, would direct their attention to the slave trade as carried on here, and expose the manner in which American vessels are built and sold for the purpose of making slavers of them, they would do an essential service to the human race.

MISSIONS TO AFRICA.

The Rev. John Seyes, Rev. Squire Chase, and the Rev. George Brown, the last mentioned a coloured man, sailed from New York, a day or two since, in the schr. Portia for Liberia. All missionaries of the Methodist Episcopal Church.

[From the Christian Witness.]

The Rev. Lancelot B. Minor, the Rev. John Payne, and the Rev. Thomas S. Savage, M. D., are appointed by the Committee of the Episcopal Church for Foreign Missions, Missionaries to Africa, and their station fixed at Cape Palmas in the Maryland Colony. They are to engage immediately in a collecting agency, on behalf of the missions to which they are devoted—but are restricted to the Dioceses south of Pennsylvania, in their efforts to procure funds. Our devoted Missionary to Persia will be sadly disappointed on finding that Dr. Savage, in whose speedy departure for the same field he felt fully confident when he left us, is to devote himself to another, and a distant field.

[From the Foreign Missionary Chronicle.]

To the Executive Committee the renewal of the Mission to Western Africa has recently been a subject of particular and serious consideration. The great continent of Africa, in part owing to the peculiar and formidable difficulties which are presented in the way of its evangelization, still remains, to a great extent, destitute of its proper share in the Missionary efforts of Protestant Christendom. The founding of a Mission in the region of Western or Central Africa is an object which the Committee have, for years, had much at heart: and, though in the unerring providence of God, their attempts to effect it have hitherto been attended with bereavement and trial, they have never abandoned the design. The Society has still considerable property in Africa, including a mission-house at Millsburg. The Committee have not yet been able to comply with the request of several original towns that the means of religious instruction should be extended to them and their children. Rev. JOHN B. PINNEY, in time past employed in that field, but compelled to leave it for a season by protracted disease, has recovered his health, and expresses his willingness to return and resume his labors. In view of these things, the Committee have passed resolutions for the renewal of their Mission to Africa, and the appointment of Mr. Pinney, and such other persons as may be associated with him, to repair to that field as soon as suitable arrangements can be made—that, in renewing their missionary operations, special attention be paid to the selection of a salubrious and promising site, and for making every possible exertion to provide a location at which Missionaries hereafter leaving this country, under their direction, for the Africa service, may enjoy the opportunity of passing the season of acclimation in circumstances more safe and comfortable than heretofore. The Missions of other Christian Societies in Western Africa have been blessed of God, and made the happy instruments of diffusing the light of the glorious Gospel. The Missions of the Church Missionary Society, the Baptist and Methodist Missionary Societies, have been successful in their labors for the instruction and salvation of the natives. And why should not our Society take vigorous hold of the work, and persevere in it without fainting; no longer relying on an arm of flesh, but on the omnipotent arm of the Almighty, who is able to remove every obstacle, level mountains into plains, sustain and bless his humble, faithful servants in every circumstance, and succeed their labors for his glory and the conversion of perishing sinners far beyond their most sanguine expectations.

During the year ending April 1, 1836, the American Baptist Board of Foreign Missions commissioned, exclusively of native assistants in Burmah, thirty-two missionaries and assistant missionaries, among whom were Mrs. Elizabeth Mylne and the Rev. A. W. Anderson, for Liberia.

CONTRIBUTIONS

To the American Colonization Society, from July 20 to Aug. 20, 1836.

Gerrit Smith's first plan of Subscription.

John Gray, Fredericksburg, his 6th instalment,	\$100
Jacob T. Towson, Williamsport, Md., 6th do.	100
<i>Collections in Churches, &c.</i>	
Alexandria, Huntingdon county, Pa., by Rev. Samuel Wilson,	15
Amherst C. House, Va., by Rev. C. A. Page,	10
Belvidere, N. Jersey, by Rev. J. N. Caudee,	18 69
Sunday School of same Congregation, W. C. Morris, Sup't.	11 31
Chester, Meigs county, Ohio, by Rev. E. H. Field,	10
Concord, Mass., 1st Congregational Society, by Rev. Ezra Ripley,	17
Fairfield, N. Jersey, Presbyterian Church, by Rev. Ethan Osborn,	15
Fayetteville, N. C., Presbyterian Church, by Rev. James W. Douglas,	20
Jonesborough, Tenn., by Rev. Thomas R. Catlett,	10
Kingsport, do do	1
Meadville, Pa., Presbyterian Church, by Rev. N. West,	15
Namapo Works, Rockland county, N. Y., by Rev. S. Fisher,	12
New Marlboro, Mass., by Rev. Harley Goodwin,	6
Newark, Ohio, Presbyterian Church, by Rev. Wm. Wylie,	10
Norwich, Chenango county, Presbyterian Church, by Rev. John Sessions,	3
Providence, Kentucky, by Rev. Geo. M'Nelley,	10
Skaneateles, N. York, St. James' Church, Rev. J. T. Clark,	10
Two Ridges, Jefferson county, Ohio, by Rev. T. Hunt,	5
Virginia Conference, Rev. James Purvis,	2 45
West Hanover, Dauphin county, Pa., Rev. James Snodgrass,	11 75
<i>Donations.</i>	
Port Gibson, Mississippi, William Young, to Rev. R. R. Gurley,	100
Rodney, do David Hunt, do.	500
Salem, New Jersey, John Tyler,	3
Utica, New York, William J. Bacon,	10
Wheatfield, Monroe county, N. York, Philip Garbutt,	50
Wilkes county, N. C., from a Lady, by Rev. James Purvis,	50
Wake do from three Ladies, by do.	2 05
<i>Auxiliary Societies.</i>	
Virginia Aux. Society, by B. Brand, Tr. in two drafts, principally collections by Rev. C. W. Andrews,	631
Washington County, Ohio, by D. Woodbridge, Tr.	71 34
	<hr/>
	\$1781 09

Contributions from August 20 to September 23.

Gerrit Smith's first plan of Subscription.

Gen. John H. Cocke, his 7th instalment,	\$100
<i>Collections in Churches, &c.</i>	
Baton Rouge, John Buhler \$50; J. P. Smith \$20, by Rev. R. R. Gurley,	70
Blairsville and Salem (Pa.) Presbyterian congregations, by Rev. T. Davis,	10
Frankfort, Ky., after an address by Rev. R. R. Gurley,	23 31
Danville, Ky., in Presbyterian Church, on 4th of July, by Rev. Mr. Young,	37 16
in do. after a discourse by Rev. R. R. Gurley:	
John Jacobs,	20
Rev. J. C. Young, J. J. Polk, and Mrs. Mary Greene, \$10 each,	30
Rev. J. Adams, Saml. Caldwell, David Caldwell, Michael Hope,	
D. A. Russel, S. G. Barnell, Mrs. Tabitha Cocke, Mrs. M. Bell,	
and Mrs. F. Henderson, \$5 each,	45
A Hopkins,	3
Jas. Barbour, Dr. J. Wiesager, A. R. Ward, & Wm. Dod, \$2 each,	8
Charles Caldwell, T. Cowan, Wm. Ballenton, John Farel, Joshua	
Fay, R. Russell, F. Yeiser, J. M. Anderson, James S. Graham,	
Joseph M'Dowell, N. S. Reed, Mr. Todd, N. Tadlock, M. Bow-	
ers, Rachael Nichols, and eight others unnamed, \$1 each,	23
Carried forward,	<hr/>
	\$2021 56

1836.]

CONTRIBUTIONS.

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Brought forward,		\$2021 56
Christopher Moore, L. Nichols, C. D. Caldwell, and seven others		
unnamed, 50 cents each,	5	
One individual 93 cents, and another 25 cents,	1 18	
		135 18
Georgetown, D. C., Methodist Episcopal Church, Rev. Mr. Slicer,		23 70
Harrodsburg, Ky., Methodist Church, after a discourse by Rev. R. R. Gurley,		30
Heathsville, Virginia, Methodist Church, by Rev. F. Macartney,		13
Hillsborough, Ohio, Methodist Church, by Rev. J. M'D. Matthews,		6 50
Hundley's Church, Kentucky, by Rev. R. R. Gurley, viz:		
Samuel Bray,	\$10	
George Hikes, senr. and Andrew Hikes, \$5 each,	10	
William Brown and Samuel Bice, \$2 each,	4	
Daniel Doup and Alex. Harbison, \$1 each,	2	
Elijah Churchman,	50	26 50
Indianapolis, Indiana, Presbyterian congregation, by Isaac Coe,		40 89
Methodist do by do		40 68
Lancaster county, Va., mostly from a congregation worshipping at White		
Stone Chapel, by Rev. Cyrus Daggett,		10
Lebanon, Ky., after an address by Rev. R. R. Gurley,		23 37
Lexington, Ky., by Rev. R. R. Gurley,		213 62
Louisville, Ky., from Episcopal Church, by R. Barnes,		50
by the Rev. R. R. Gurley, viz:		
Wm. Fellowes, James Stewart, J. H. Baker, John W. Anderson,		
W. W. Worsley, George Poindexter, J. Ward, and John S.		
Snead, \$50 each,	400	
Ed. D. Hobbs and R. Buckner, life members, \$30 each,	60	
Mr. Averill, (Tr'r. P. T.)	26	
J. M. Weaver, Danl. Father, Ed. Crow, and H. B. Hill, \$20 each,	80	
R. E. Smith, Paul Reinhard, Saml. Gwathmey, Charles E. Beyn-		
roth, James Marshall, S. S. Goodwin, James Prather, James Low,		
John Linton, Samuel Casseday, Orresby Hite, P. Chamberlain,		
J. B. Bowls, Jesse Newton, Wm. F. Pettit, W. W. Lawes, and		
Steele & Carr, \$10 each,	170	
W. Miller,	6	
Rev. J. F. Clarke, Rev. Mr. Britton, J. Pomeroy, Mr. Powell, John		
P. Bull, J. George, James Maxwell, jr., James Henry, T. B.		
Fitch, B. T. Smith, Jos. Day, H. H. Jones, E. W. Rupert, W. I.		
Lindenberger, James J. Lemon, Walter Cox, Wm. H. Lloyd, G.		
Stewart, Wm. Kendrick, Wm. Piatt, R. A. Moffitt, Jas. Monks,		
J. S. Morris, Thomas Bates, H. Carey, J. Chamberlain, Taylor		
& Horning, Thomas Anderson, Mrs. R. M'Farland, and Miss		
M. A. M'Nutt, \$5 each,	150	
W. Tannehill, D. M. Gasley, J. R. Greene, Dr. L. Rogers, Wm.		
M. Elliott, Rev. H. H. Kavenaugh, J. B. Huie, Rev. B. O. Peers,		
F. E. White, Walker Morris, J. P. Davidson, B. G. Cutter, Wm.		
S. Vernon, B. G. Courtney, Wm. Niven, James Bradfoyd, E. W.		
Turner, P. Maxey, Dr. Rogers, J. Cockvern, James A. Taylor,		
Geo. Burton, E. H. Lewis, C. Bervard, H. Pope, John Varnum,		
and two individuals not named, \$1 each,	28	
		920
Middleburg, Va., Methodist Episcopal Church, by Rev. G. Morgan,		16
Sunday School of do.		4
New Albany, Indiana, after addresses from Rev. R. R. Gurley,		100
New England, the following collections by Rev. J. B. Pinney, viz:		
from Windsor \$20.25; from 1st Society, Goshen, \$40.75;		
from Berlin \$7.06; from 1st Society, Springfield, \$39.75;		
from Long Meadow \$14.64; from 2d Cong. Springfield \$6;		
from Chickopee Factory \$6.35; from Chickopee \$5.50;		
and from Cabotville \$3.25,		143 55
Pottsgrove, N. Jersey, Presbyterian Church, Rev. Geo. W. Janvier,		15
Ringoes, New Jersey, Rev. J. Kirkpatrick,		12
Carried forward,		3847 54

Constitution of the American Colonization Society.

ART. 1. This Society shall be called "The American Society for Colonizing the Free People of Color of the United States."

ART. 2. The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the Free People of Color, residing in our country, in Africa, or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations upon the subject.

ART. 3. Every Citizen of the United States, who shall have paid to the funds of the Society a sum of not less than thirty dollars, shall be a member for life.

ART. 4. The officers of the Society shall be a President, Vice Presidents, one or more Secretaries, who shall devote their whole time to the service of the Society; a Treasurer, a Recorder, and a Board of Managers, composed of the Secretaries, the Treasurer, the Recorder, and nine other members of the Society. They shall be annually elected to the Society, at their annual meeting, on the first Tuesday after the first Monday in December, and continue to discharge their respective duties till others are appointed.

It shall be the duty of the President to preside at all meetings of the Society, and to call meetings when he thinks necessary.

The Vice Presidents, according to seniority, shall discharge their duties in the absence of the President.

ART. 5. The Secretaries and Treasurer shall execute the business of the Society, under the direction of the Board of Managers, the Managers giving such security for the faithful discharge of his duties as may be required. The Recorder shall record the proceedings of the Society, and discharge such other duties as may be required.

ART. 6. The Board of Managers shall meet on the fourth Monday in December, and at such other times as they may direct. They shall transact the business of the Society, and take such measures as they shall think proper, or shall be directed at the meetings of the Society, and make an annual report of their proceedings. They shall also fill up all vacancies, occurring during the year, and make such by-laws for their government as they may deem necessary, provided the same are not repugnant to this Constitution.

Every officer shall vote on any question in which he is personally interested.

ART. 7. Every Society which shall be founded in the United States for the object of this Association, and which shall co-operate with the funds for the purposes thereof, agreeably to the Rules and Regulations of this Society, shall be considered auxiliary thereto, and shall be entitled to be represented by its delegates, not exceeding five, at the meetings of the Society.

The African Repository

Can now be had, from its commencement, on application to the Publisher, or Mr. John Kennedy, Washington City, either bound or in numbers; several numbers having been reprinted.

Resolutions of the Board.

The following Resolutions in regard to a distribution of the African Repository and Colonial Journal, have been adopted by the Board of Managers.

Monday, December 22, 1828.

Resolved, That after the 1st of March next, the African Repository shall be sent to all such Clergymen as have this year taken up collections on or about the 4th of July for the Society, and shall be continued to them as long as they shall continue annually to take up collections.

Resolved, That all the subscribers on the plan of Gerrit Smith, Esq. shall be also entitled to the work.

Resolved, That all Life Members of the Society shall, if they request it, be entitled to the work for the period of three years.

Resolved, That every Annual Subscriber to the Society of ten dollars or more shall also be entitled to the Repository.

Resolved, That the Repository be sent to the Superintendent of each Sunday School, which shall annually take up a collection for the Society."

NOTICE.

IT is requested that all collections, donations, or subscriptions to the American Colonization Society, be transmitted by mail, if no private opportunity to JOSEPH GALES, Sen'r. Esq. Treasurer of the Society, Washington City, to whom the collecting Agents of the Society will also correspond. With collections in the churches, the Society expects to receive the names of the clergymen of the several congregations in which they were made.

All communications relating to the general interests of the Society, or the Editorial Department of the Repository, to be directed to R. R. GUNN, Secretary, Washington.

All communications, relating to the pecuniary concerns of the Repository, to be directed to JAMES C. DUNN, Washington, D. C.

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